

PRANAM

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**April will be
a good month**

& in May....

I SAY ON OATH
in the name of Parama Brahma
and Marga Gurudeva
THAT I WILL NOT REST OR
THINK FOR MY OWN NEEDS
until we have
brought BABA out of JAIL

THE SUPREME COMMAND of Shrii Shrii Anandamurti

THE MAN who performs Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in his mind at the time of death, his liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Ni-yama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Ni-yama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that he might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

CONTENTS

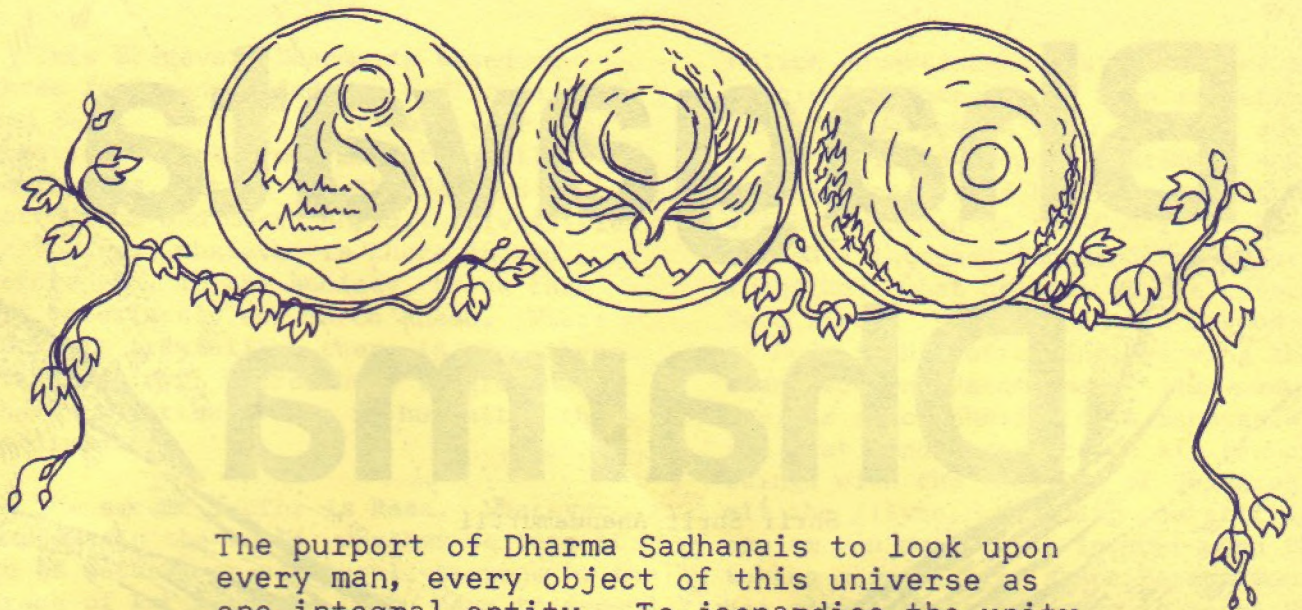
BABA	3
BHAGAVATA DHARMA	4
POEM	77
DEVOTION DAYS	8
I HAVE TAUGHT YOU TO BE A LOVER OF GOD	10
LET US NOT WASTE TIME	11
LET THE TALE OF TORTURE REACH THE WORLD	13
FOR DHARMA	14
HIS LIILA	15
THE TIME HAS COME	16
LETTER OF SUBASH CHANDRA BOSE	17
UTTARPARA SPEECH	18
SING THE SONG OF EVERLASTING LIFE	20
SECTORIAL REPORT	22
POEMS	24
COSMIC CORRESPONDENCE	26
BABA'S BUSINESS	29
ADDRESSES	30

EDITORS NOTE

Brothers and Sisters-

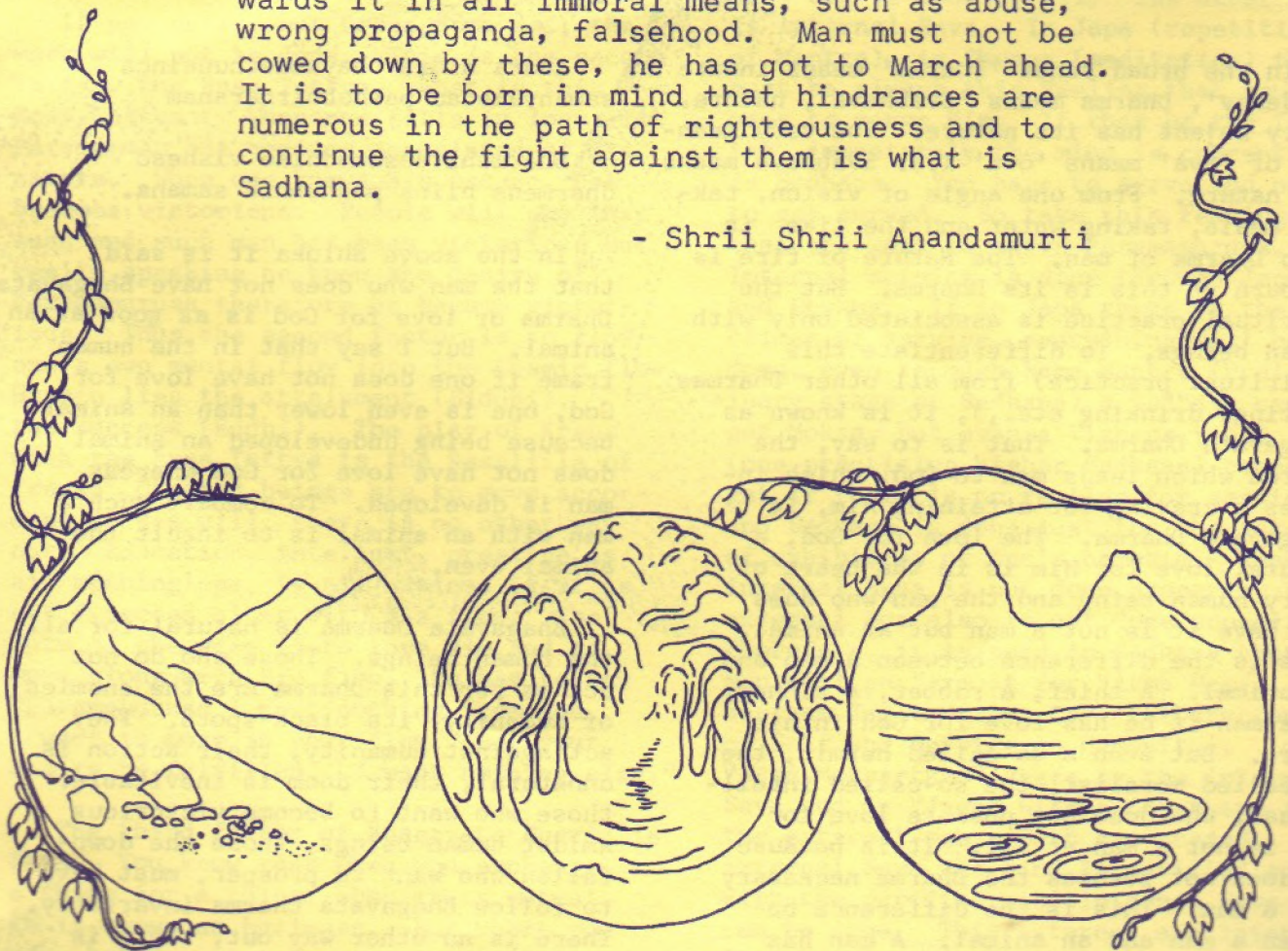
let us stop running from our shadow - the time has come to turn and march forward. Now let the hunted become the hunter. Behold Gandalf the Grey emerges the white Rider.

VICTORY TO DHARMA!



The purport of Dharma Sadhanais to look upon every man, every object of this universe as one integral entity. To jeopardise the unity of human race by creating faction is not the purpose of Dharma. Those who encourage vested interests survive on the mental weakness of man and their dissensions, and that is why they get scared at a wide spread of the ideals of Dharma and exhibit their in to lean towards it in all immoral means, such as abuse, wrong propaganda, falsehood. Man must not be cowed down by these, he has got to March ahead. It is to be born in mind that hindrances are numerous in the path of righteousness and to continue the fight against them is what is Sadhana.

- Shrii Shrii Anandamurti



Bhagavata Dharma

Shrii Shrii Anandamurtii

In the broad sense 'Dharma' means innate tendency', Dharma means 'Svabhava', nature. Every object has its nature. The very meaning of 'Sva' means 'own' i.e. Svabhava means own nature. From one angle of vision, taking meals, taking water and the like is also Dharma of man. The Nature of fire is to burn -- this is its Dharma. But the spiritual practice is associated only with human beings. To differentiate this (spiritual practice) from all other Dharmas (eating, drinking etc.), it is known as Bhagavata Dharma. That is to say, the Dharma which leads man to God, which infuses a craving for attaining Him, is Bhagavata Dharma. The love for God, a natural love for Him is in the heart of every human being and the man who does not have it is not a man but an animal. This is the difference between a man and an animal. A thief, a robber, a sinner, is a man if he has love for God in his heart. But even a so-called hermit, the so-called moralist, the so-called intellectual, who does not possess love for God is not a man at all. It is because he does not possess the Dharma necessary for a man. This is the difference between a man and an animal. A man has Bhagavata Dharma whereas an animal has not.

Ahara nidra bhayamaethunainca
samanyametad pashubhirnaranam

Dharmehitaesamadhiko visheso
dharmena hiina pashubhih samana.

In the above Shloka it is said that the man who does not have Bhagavata Dharma or love for God is as good as an animal. But I say that in the human frame if one does not have love for God, one is even lower than an animal because being undeveloped an animal does not have love for God whereas man is developed. To compare such a man with an animal is to insult the animal even.

Bhagavata Dharma is natural for all the human beings. Those who do not act as per this Dharma are the enemies of humanity, its black-spots. They act against humanity, their action is unnatural, their doom is inevitable. Those who want to become victorious amidst human beings, those the down-fallen who want to prosper, must have to follow Bhagavata Dharma invariably. There is no other way out, there is no other go. Men will act as per their Dharma.

This Bhagavata Dharma is based on three fundamental factors - Vistara, Rasa and Seva. Vistara is to make your mind great. Withdraw your mind from all narrowisms. Break out the fetters of narrowisms and march ahead. Trivialities, narrowisms, whatever is there in you, before you, in the society, break them off mercilessly and march ahead. Where there is triviality, there is sin, there is animality. Where there is greatness, there is virtue, there is humanity, there is divinity.

The second factor is Rasa. Whatever happens in the world, whether we term it to be natural or unnatural, happens by the grace of Paramapurusa. You have to depend upon His grace. Whatever a man thinks or does is by the thought-waves of Paramapurusa. Because of the thought-waves of Paramapurusa different objects are created and these created things are witnessed by Him mentally.

If you desire but Krsna does not, the work will not be done. This is the second Tattva, the Rasa Tattva. What is this Rasa Tattva? When one falls in love with Paramatman one becomes acquainted of His nature. When one knows His nature, one becomes victorious. People will say that such and such man has been victorious but really speaking he knew the desire of Paramapurusa therefore he became victorious. Thus the second factor is to flow one's own mental flow into the Cosmic flow. Herein lies the attainment (Siddhi), the success (Rddhi). The play of Krsna with the Rasa Tattva is the Rasaliila of Krsna. Created beings are to move according to His will, there is no other way out. Education, intellect, prestige is all meaningless, is all useless if it is not directed along with His flow. The duty of the wise is to love Him and to move along with His flow. He has to say "Paramapurusa I want nothing from you. I want to move in your flow. Let your desire be fulfilled. I want nothing else."

The third factor of Bhagavata Dharma is Seva. You know that when you exchange a thing for a thing, when it is mutual, it is known as business. But where you give but do not take in return, it is termed as Seva (service). This is the fundamental difference between Seva and business. In many newspapers you will

notice advertisements stating that a particular Company has been rendering Seva to the people from such and such year. This is a wrong statement - it is not service, it is business. This Seva which a man can do for God is double - folded - internal (Antara) and external (Vahyika). Let us take up the external Seva first. When the entire Cosmos is of God, is His offspring, serving them means serving Paramatman. Whatever you are, as a householder or a Sannyasin, you must render service to all the created beings with the ideation of Shiva on all the Jivas. Guarding yourself against egoism you must think in your mind that taking a particular shape Paramatman has given you this chance to serve Him. It is His credit that in the form of a diseased, or a helpless man, a beggar He is accepting service and making you greatful. Had He not come in this form, you would not have been blessed with this fortune. This external service can be done by all. The other one is internal Seva. In Japa (repetition of Mantra), in Dhyana (meditation) there must be always this feeling that you want to serve Him. If this be the feeling, immediately the mind is concentrated in Sadhana. You have to serve and not to get served. So take this feeling that you want to serve Paramapurusa. Internal service is done through Japa and Dhyana. If in Japa there is the climax of service, everything will be done, even through Nama Mantra (Preliminary stage of Sadhana) a Sadhaka can get Moksa, but even a Vishesa Yogii (one practising higher Sadhana) cannot get if there is no feeling for service and Sadhana is done just for the sake of exhibition of one's herosim. When internal Seva is not done properly, the external one also is not done properly. Therefore, it is said in Sadhana that man will perform it for "Atma Mok-sartham Jagat Hitaya Ca". (Liberation of Self and Service to Humanity). In "Atma Mok-sartham" there is the internal Seva and in "Jagat Hitaya Ca" there is the external one. Both are needed. By external Seva the mind is purified and with the purified mind internal Seva can be done. This external and internal Seva can be done by everyone.

Every man can do expansion (Vistara). To merge (Rasa) one's own mental wave



into the Cosmic mental wave, can also be done by everyone. Seva - internal and external, too can be done by everyman. Hence Bhagavata Dharma is Samaja Dharma, Dharma for the entire humanity. Bhagavata Dharma can easily be followed. And the nucleus of the Bhagavata Dharma is the nucleus of the Cosmos. Knowingly or unknowingly you are moving around Him. As the earth moves round the Sun, and the moon round the earth, so every individual moves round Him. Your Sadhana is the lessening the length of your radius.

Sarvajiive sarvasamsthe brhante

Tasmin hamso bhramyate brahmacakre

Prthagatmanam Preritatraincamatva

Justastatastenamrtatvameti.



Taking one's own mental pabulum (Ajiiva) one goes on moving according to one's Svarasa. According to one's own Svarasa, nerve cells, glands, sub-glands and the physical body are made. Different Svarasa goes to make different physical structures (Samracana). With the different flows of mind, with the different physical structures "Hamso bhramyate brahmacakre". Hamso means Jiiva (Unit). Knowingly or unknowingly every creature is repeating Hamso and Soham as in reality every Jiiva knows that it is not separate from Shiva. Jiivas are His parts. Taking their physical structure with their mental waves, the Jiivas are moving in the Cosmological Order (Brahma Cakra). The Nucleus is the Paramapurusa and the Jiivas are moving with their Svarasa and Samracana. They will go on moving as long as they think that they are separate from Paramapurusa. "Prthagatmanam preritaraincamatva". As long as there is the feeling that one is drop (Jiiva) and not the Ocean (Shiva), there is separation. But the moment

the drop thinks that it is ocean, it becomes an ocean. When 'I' and 'Paramapurusa' are different, there is aloofness. When once there is love, there is no difference. You and Paramapurusa become one. Seva begets love, and love Seva. As long as this is not affected, like an oil-mill bull one will have to move on. But when one is established in Vistara, Rasa, Seva, the Bhagavata Dharma, the human Dharma, there will be cessation of movement. Paramapurusa and you become one. Then only men will understand what is the play (Liila) of Paramapurusa, what was His play? This alone is the Sva-Dharma of man i.e. Bhagavata Dharma alone is the Sva-Dharma of Jiiva. In the Giita Shrii Krsna has told.

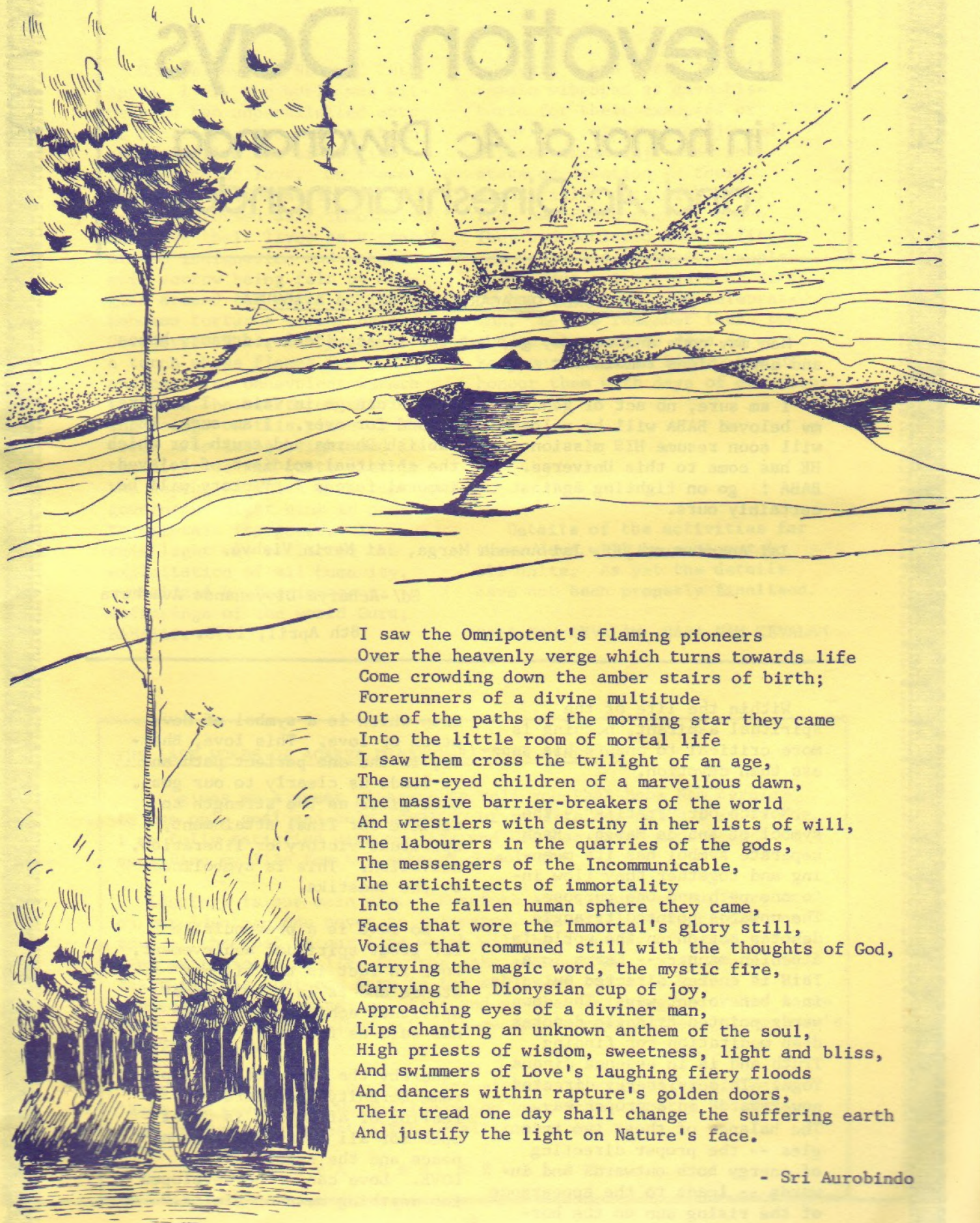
Shreyan svadharmo vigunah paradharmatsvanusthitat; Svadharme nidhanam shreyah Paradharmo bhayavahah.

For men, Sva-Dharma is the best. And Para-Dharma i.e. the Dharma of an animal - eating; drinking, producing children and dying are horrible and dangerous because through it humanity will not prosper, on the contrary crudeness will flourish. Men will be converted into material objects. Therefore, even if Bhagavata Dharma be difficult, one has not to follow Para-Dharma i.e. animal's Dharma. It is better to die following Bhagavata Dharma than to lead an easy-going life of animal's Dharma. In Para-Dharma, there is a quick downfall of a man. You must remember here that Sva-Dharma does not mean the Hindu Dharma, the Islam Dharma or the Christian Dharma. They are not Sva-Dharma. They are not Bhagavata Dharma. They are sects. The Giita is misinterpreted at times.

The Dharma of man is one and the same and its name is Bhagavata Dharma. Be established in that and victory is thine!

Patna D.M.C.

2nd January, 1970.



I saw the Omnipotent's flaming pioneers
Over the heavenly verge which turns towards life
Come crowding down the amber stairs of birth;
Forerunners of a divine multitude
Out of the paths of the morning star they came
Into the little room of mortal life
I saw them cross the twilight of an age,
The sun-eyed children of a marvellous dawn,
The massive barrier-breakers of the world
And wrestlers with destiny in her lists of will,
The labourers in the quarries of the gods,
The messengers of the Incommunicable,
The artichitects of immortality
Into the fallen human sphere they came,
Faces that wore the Immortal's glory still,
Voices that communed still with the thoughts of God,
Carrying the magic word, the mystic fire,
Carrying the Dionysian cup of joy,
Approaching eyes of a diviner man,
Lips chanting an unknown anthem of the soul,
High priests of wisdom, sweetness, light and bliss,
And swimmers of Love's laughing fiery floods
And dancers within rapture's golden doors,
Their tread one day shall change the suffering earth
And justify the light on Nature's face.

- Sri Aurobindo

Devotion Days

in honor of Ac Divyananda
and Ac Dineshvarananda

THE LAST WORDS OF ACARYA DIVYANANDA AVADHUTA

Men may come and men may go, but the ideas, ideals, dreams, hopes and aspirations remain for ever.

I am sure, no act of genuine sacrifice can go in vain. I am sure, my beloved BABA will be released soon and for ever. I am sure, HE will soon resume HIS mission and establish Dharma and truth for which HE has come to this Universe. So, the spiritual soldiers of beloved BABA ! go on fighting against the immoral forces ! Victory will be certainly ours.

Jai Anandamurtijii, Jai Ananda Marga, Jai Navin Vishva.

Sd/-Acharya Divyananda Avadhuta

8th April, 1973.

Within the life of the spiritual aspirant, nothing is more critical to ensure his success than devotion.

Notice our "Pratiik" - the symbol of Ananda Marga. Each separate symbol has its meaning and together they flow into one path and one purpose. The upwards pointed triangle denotes action in the world in a benign manner -- Karma Yoga. This is energy directed outwards in a benevolent way. The downwards pointed triangle denotes deep meditation for finding Truth and is in essence Jinana Yoga. This is energy directed now inwards in a proper way. The balance of these two triangles -- the proper directing of energy both outwards and inwards -- leads to the appearance of the rising sun on the hor-

izon which is a symbol of devotion or love. This love, Bhakti, is the one perfect path and it leads us clearly to our goal. Love gives us the strength to achieve our final attainment, spiritual victory or liberation, salvation. This is symbolized by the swastika.

So love is a prerequisite for great spiritual achievement. Love in fact is the highest stance and is in itself great spiritual achievement. BABA has said as follows:

"whereby the mind attains Supreme Serenity and whereby a feeling of affection is developed for all beings is eternal peace and the sages call it LOVE. Love cannot be developed for anything mean or finite."

On the days of 9th and 24th April, 1973, the world was witness to two unparalleled acts of sacrifice, two actions born and fulfilled out of the infinite source of love. On these days, two Avadhutas in Ananda Marga performed self-immolation and gave their lives as a symbol of the indignation and unbearable sorrow being felt by Margiis around the world at the inhuman tortures of our beloved Gurudeva. Their martyrdom lit a torch whose flames fed on Love and cast its benevolent warmth to touch the hearts of all living beings on this planet. This torch also shone bright and in the light we saw quite clearly the depths to which a corrupt government might sink in order to maintain its power. In this light was reflected the exploitation of all humanity, symbolized by the innocent sufferings of the world Guru, BABAjii.

April 9 and April 24 will remain vibrated as days historic for their examples of devotion. Divyananandaji and Diineshvaranandaji died in a state of devotion -- their minds filled only with Love. They had found eternal peace. They had achieved immortality. Let us be led by their example. These days are not days of sorrow but rather of deep celebration. Let us remember these two Avadhutas on these days as we keep our minds on BABA. Let us honour them with days of devotion.

Details of the activities for these days will be sent out to all units. As yet the details have not been properly finalised.

BABA NAM KEVALAM BABA NAM KEVALAM

THE LAST WORDS OF ACARYA DINESHVARANANDA AVADHUTA

It gives me a great pleasure to tell you that Baba Nam Kevalam is the only goal and only Ideology of my life for which I am living. I am fully satisfied with my life and God has given me strength to sacrifice my life for the sake of Ideology

Ideology is our main aim. Therefore any torture on our Guru or on our Ideology can never be tolerated. We shall protest such torture at the cost of our life which will be a matter of great pride. I am sacrificing my life for the sake of Ideology. What a wonderful thing is this that our Guru is the sailor of our life boat. In His presence we are coming, existing and we are vanishing under His lotus feet. Oh! my BABA, Thou art with me and I am with Thee. I am Your's and Thou art mine.

Let me tell to all brothers and sisters to sing all the times 'Baba Nam Kevalam.' We shall come on your feet with the Swastika flag in our hand to establish moralist society.

B A B A N A M K E V A L A M

I HAVE TAUGHT YOU TO BE A LOVER OF GOD

After a gap of 21 days, three persons were allowed to meet with BABA in HIS cell, on 27th January, 1975. The gap period was a period of great agony for the Margiis all over the world as nothing could be known about HIM, especially when no one from the Marga is there to look after HIM, and HIS condition was critically bad.

HE was exposed to the severe cold as there is hardly a transparent curtain on the iron-bar door of the cell. Due to this, HE fell ill with fever, cough cold and chest pain, but still the callous officials remained unconcerned, and HE remained unmedicated throughout this period.

BABA said: "You have read the story of tortures in the pages of history but now you are witnessing the same with your own eyes." HE advised Sadhakas not to be Dharma fearing but to be lovers of Dharma. Dharma should be embraced and followed not out of fear, but devotionally. It is to be loved. HE said: "I have never taught you to be a coward, to behave like a beggar, but I have taught you to be a lover of God and not to fear HIM."

About the moral degeneration of the Government, HE said: "When a man gets power, he gets degenerated, and when he gets more power, he gets more degenerated." HE advised the workers of the Marga to make more and more efforts to propagate the ideas and principles of the Marga as the society does not accept a new ideal unless it well understands it.

On the 3rd of February, 1975, Avd. Ananda Karuna Ac., Ac. Viresha, and Das, Narayan saw BABA in the jail.

When they entered HIS cell, HE was lying facing the wall reading a newspaper. The jail superintendent went up and patted HIM on the shoulder and said, "BABA, they have come." When HE was asked, HE said that HIS health was better. When Dada touched HIS hand and pulse, HE told: "I am just living. I have forgotten the taste of food. Since they gave me poison, my eyes are watering and watering." Then HE wiped HIS eyes.

Although there is a mosquito net there, the five guards do not allow HIM to use it at night. Hearing this, Ananda Karunajii commented, "BABA, they are afraid that if you go under the mosquito net, you will fly away," and then HE laughed and said, "Although it strains me such, you have made me laugh." HE asked after newsletters, and said, "send more papers to me for I am alone here." Clearly HE wants us to publish more and more newsletters and papers.

Although HE begins to speak in a soft and feeble voice, yet in the course of talk, when HE speaks about Dharma, HE utters in a strong voice, as always before. HE told that nobody believed what would happen at the time of Krsna when a tussle took place between HIM and Kamsa. Most of the persons thought that Kamsa would be victorious, but the result was beyond the thought of the persons. At the time of Rama, nobody thought that Ravana would be defeated, yet he was defeated. During the period before Independence, nobody thought that the Indian people would be able to get Independence - yet they got.

As a person boards the train from Candragar to Calcutta, that person reaches Calcutta so easily, and says, "I have come to Calcutta" as if he has come walking. But actually it is the train that has brought him to Calcutta and he was just sitting quietly. In the same way, persons holding to, or boarding on Dharma reach their destination, their goal, and are victorious. So it is a victory of Dharma, not of the individual, but he reaches his goal adhering to Dharma.

BABA spoke about the struggle being faced in India. HE said that the Congress Party (Mrs. Gandhi's party) and the Communist Party of India (pro-Moscow) had formed a clique against Ananda Marga. HE said that the struggle now was between those supporting baser tendencies and those supporting subtler tendencies. BABA added that, "The rulers of the country are not bad people, they are also good people, but I want that they should be better people." Those following another ideology would not be able to follow the Ananda Marga ideology at the same time according to BABA.

BABA became quiet for a moment and then asked, "Little boy, how do you think it is possible that I am alive after 681 days of fasting?" Answering HIS own question, BABA said, "It is because of the love of My devotees from all over."

BABA became quiet once again. Then HE said in a low voice, "You know, I'm very weak ... They have tried to kill ME." Then all of a sudden BABA sat up, a big smile came across HIS face, HIS eyes twinkled as HE added, "But I'm still alive." HE sort of chuckled as HE lay back down. The American brother could only smile and nod in agreement. HE certainly was still alive.

Just after this, the jail guard said that time was up, and BABA bid Namaskar as the brother left.

let us not waste time

- Vikasha

I often wonder to myself why BABA remains in jail when his sons and daughters yearn for HIS physical presence so much. But I always come to the same conclusion that we do not want HIM with us badly enough. If we did want HIM so much then HE would have no choice but to come out. The Lord is bound by the wishes of HIS devotees.

We often think our desire to have BABA with us is very great, but our efforts indicate otherwise. You know BABA's message while HE has been in jail has continually been we should all do our duty and establish HIS Mission. It is through our actions not our words that our real desire for BABA's presence shows.

One of the most significant and important things BABA has ever said is that HE is HIS Mission and that whoever loves HIS Mission loves HIM. It is through serving the Lord that true devotion shows.

BHATIRBAHAGAVATO SEVA' BHAKTIH PREMASVARU'PINIIH
BHAKTIRA'NANDA'RU PASHCA BHAKTIH BHAKTASYA JIIVANAM.

Devotion is service to the Lord. Devotion is Love personified. Devotion is the form of Bliss, Devotion is the Life blood of the devotee.

It is too easy to simply think that our devotion is great. The sacrifice we make is the real sign of our devotion. And what is that sacrifice that BABA expects us to make. Of course it can only be our everything - not only our possessions, not only our mind and body, but even our own liberation (but that is already secured with HIM anyway) BABA once said in one of HIS darshans:

Paramapurusa could do everything with HIS own spiritual powers, and then there would be no struggle. But HE will never do that. If the task were too easy then it would become valueless. To earn anything precious one must try hard, one must deserve it. WHEN PURCHASING PERMANENT VICTORY, ALL MUST BE OFFERED FOR THE CAUSE.

BABA's destiny is in our hands. HE has said when we take HIM out HE will come out. HE has said that the only reason HE remains alive is because of our love for HIM. Everything HE does, HE does for us. The only means by which we can get BABA out of jail is by throwing ourselves into HIS noble task without anxiety or concern for ourselves.

BABA has shown us through HIS fast how uncompromising we must be in our fight against the immoral forces. During HIS imprisonment HE has taught us many things and HIS words of wisdom have come to us like the brilliant sun through darkened clouds. Everything HE says is a divine revelation. However now HE has been away from us for over 3 years, the pain is becoming much too great. To have BABA's physical presence on this planet is a gift which none of us have really realised the beauty of yet. HE has already been too long in the narrow confines of HIS jail cell. Through our work we must show HIM how much we want HIM to be with us once again. We must deserve HIS presence by proving our Spiritual maturity in establishing HIS Divine Mission. While we still waste time and do not make the correct effort HE will have to spur us on by depriving us of that which we desire most, HIMSELF.

This brings to my mind a poem of Rabindranath Tagore, who wrote, 'Today serpents are expelling venom everywhere. Should I then preach the sweet gospel of peace? No - my last clarion call is to fight these demons!' Peace is the result of fight. If you want peace you will have to struggle against those who are the anti-social elements of society. Your time is very valuable. You will have to do everything in a very short span of time. Not a single moment is to be wasted or misused.

"After millions of animal lives, the created beings attain the human forms. That is why all the Shastras (scriptures) do speak of the rarity of human life. The wise make proper utilization of all objects -- this utilization alone makes the existence of the object worthy. You have achieved the human frame - must make it meaningful by your sadhana, service and sacrifice. Engage yourself in such useful pursuits that even the worst of your enemies hardly get any chance to despise you, utilise yourself in such a manner so as to get satisfaction in your mind too that you did never waste your time uselessly on this earth."

- Shrii Shrii Anandamurti
Ananda Purnima, 1970.

Let the tale of torture REACH the WORLD

On February 17th, 1975, Ac. Jagadiishvaranandaji, together with Ac. Nityayuktanandaji, P.A. to BABA, and one Margii brother, saw BABA in the jail. Dada gives the following account of the interview.

After a thorough search at the jail entrance, of their pockets and clothes, they proceeded to BABA's cell, where they were asked to wait for a few minutes outside. From this position, Dada could see into the adjoining cell where some half-burnt pieces of wood, an empty bottle, and burnt remnants of clothes lay scattered on the ground. He understood, and felt that this was no longer an ordinary cell, but now the temple of a martyr, and remained absorbed in the scene until the guard came and called them into BABA's cell.

Entering, they did Sastaunga Pranam, and sat close to BABA, who asked in HIS sweet voice:

"Who are those who have come?"

Ac. Nityayuktanandaji answered.

"Myself, Jagadiishvaranandaji and Shanti Ranyan Pyne."

BABA asked:

"How are you all?", and they replied in the positive. Then while HE spoke with Nityayuktanandaji, Dada Jagadiishvaranandaji took BABA's left hand on his palm and began to stroke the fingers gently. He saw the fingers have become as if only bone covered by skin. Suddenly BABA turned HIS face, and lifting HIS ring-finger, told:

"Just see here I used to put my pearl-studded ring.

Due to prolonged fast, the finger has become very lean and thin. Naturally I took my ring off and kept it in my box. The members of the search-party have stolen my ring."

After a short pause BABA again spoke:

"After the administration of poison, water always falls down from my eyes. Still it is continuing. Perhaps some optical nerves have dried up." Dada asked something to BABA, but HE could not hear, and said:

"For a long time I have not taken any solid food, naturally the organs of the ear have become very weak, and I feel difficulty in hearing any low voice."

BABA showed a hot-water bag which lay near the bed, and said that a boil had formed on the back of HIS left-thigh. It has now subsided, but still there is pain. HE uses the hot-water bag to relieve HIS pain. HE paused, and for a few moments there was a Divine Silence in the cell. Then BABA started again. HE lifted HIS left arm and pointed to the door:

"See how they have in name hung a curtain, but they have folded it and kept it to one side of the door. They cannot deny the court's order, so they have hung it there, but what is the utility to keep such a curtain... folded and kept to one side?."

After a few more minutes of silence, the guard roughly said: "Time is almost up," and Dada hurriedly enquired about the Chakraborty Commission Report. BABA replied:

"Yes, my son, I have read the report. You know the torture inflicted on the Russian writer, Solzhenitsyn, is now well-known throughout the world. But the tortures inflicted on you people, that you are undergoing now, are no less than his. Let your tale of tortures be known by every man of the world, on every continent, in every country, and in every house."

As they left the room, Dada said his mind flashed back in past history... the tale of torture by Nero, story of barbarism by Kamsa, ghastly incidents of gas-chamber murder by Hitler... Truth found its way out into the lighted, airy and free horizons of the world. So is the case with Solzhenitsyn, whose story of torture could not be kept secret, even within the Iron Curtain of the communist countries. Similarly, the tortures now occurring in Bankipore Jail will never be lost in oblivion. The sons and daughters of Anandamurtijii all over the world will not remain idle, but with vigour, determination and tenacity, they will carry HIS message from country to country, from door to door, and from person to person.



FOR DHARMA



For the sake of Dharma, giving is a joy: not "sacrifice" which may have the connotation of giving something which we don't want to give, but true giving that is done out of love. This is the kind of giving which BABA has done, and is doing, and will do for as long as HE is on the earth, because HIS life is only for Dharma. It is this kind of giving which we, as spiritualists, must saturate our hearts with before HE leaves us.

At one time, Lord Krishna's people, the Yadavas, were in great danger. The corrupt and vicious emperor's armies were marching to wipe out the Yadavas. The Yadava chiefs were calling on Krishna to save them from the calamity. When Krishna told them that HE had no miracle answer, they turned on HIM and reviled HIM - who they had worshipped as God incarnate. Lord Krishna left them for a time in the midst of this disastrous plight; and HE sent back a message: "Remember, it is not Krishna, but Dharma which will save you. You have lost your faith in Dharma, and until it can be restored, I am of no use to you..." The Yadavas then learned what the true mission of Shrii Shrii Krishna was -- to establish truth and moral action, not only through HIS own miraculous deeds, but by rooting it firmly in the hearts of HIS devotees.

Let us move together steadily, meditate deeply, and give what we can to HIS mission, on all levels. What we do may seem small now, but its effect is great on an internal level.

YATO DHARMA TATO JAYAH -

WHERE THERE IS DHARMA, THERE IS VICTORY!

HIS Liila

16 POINTS COMPETITION

- | | |
|---------------------------------------|---|
| 1. USE OF WATER | Jayanta, Jinaneshvar,
Arati, Stephen Gunther |
| 2. SKIN | None could stand |
| 3. JOINT HAIR | Devasvarupa, Gunavati
Amalina, Suresh |
| 4. UNDERWEAR | Rajendra, Gaotami,
Jaideva |
| 5. VYAPAK SHAOCA | Noranjan, Devika |
| 6. BATH | Arati, Bharata, Ganesh |
| 7. FOOD | Kathy Gunther, Radha
Anasuya |
| 8. UPAVAS | Mira, Diipankar |
| 9. SADHANA | Suresh, Jinaneshvar |
| a) Madhuvidya | Stephen Gunther |
| b) All lessons | Dinkar, Devasvarupa |
| c) Sarvatmaka Shaoca | Anasuya, Rajendra |
| d) Tapah -- Bhuta | Gunavati, Gaotami |
| Nr | Dinesh, Devasvarupa |
| Pitr | None could stand |
| Adhyatmika | None could stand |
| e) Svadhyaya | Devika, Jinaneshvar |
| f) Yama Niyama | Dinkar, Arati, Kathy
Gunther |
| 10. ISTA | None could stand |
| 11. ADARSHA | None could stand |
| 12. CONDUCT RULES | None could stand |
| 13. SUPREME COMMAND | None could stand |
| 14. DHARMACAKRA | None could stand |
| 15. OATHS | Viveka, Bhakta viirya
Bharata, Jinaneshvar |
| 16. Conduct rules in detail | Mira |
| Seminar | Jayanta, Harideva |
| Duty | Rajendra, Kathy Gunther |
| Kiirtan -- Lalit | None could stand |
| Tandava | Diipankar, Viveka |
| | Devika, Harideva |
| | Jaideva, Ganesh |
| Best all round for the month, brother | Rajendra |
| Sister | Arati and Kathy Gunther |

The time has come

On Monday 10th March, 1975, Ac. Aksayeshvarananda Avd. travelled to Patna to meet with BABA. He entered the jail with one Margii and Ac. Nityayuktanandaji, BABA's P.A. They found that at 3.45 pm, He had still not yet been supplied with Horlicks or water, He said:

"You see, the prisoner who is to give me Horlicks has gone to the court,"

and so until 4 pm He was not supplied with any liquid. BABA told:

"It is now the 709th day of my fast. I am suffering from chest-pain because there is no person who can massage. If there is massage, the pain is removed."

Aksayeshvaranandaji said:

"You come out BABA," to which He replied:

"I told you to publish Dit-level newsletters, but up to now you have been unable to publish the same." (BABA once told that if we publish newsletters from every Dit., that He would come out.)

There is no-one in the jail to attend to Him now, only one prisoner to supply Him with His daily Horlicks and to clean His cell. Do we have time to rest or think of our own needs whilst our Lord lies in Prison away from us? It is now that we must pledge ourselves to the task of freeing Him. It is now that we must resolve to make ourselves even more strict in following 16 Points, Yama-Niyama, and in our Sadhana and Service to humanity. The Lord has said:

"The time has come;" we must be ready.

BHODISATVA SONG

You offered me the road that leads straight to your heart
You offered me the path that takes me to your feet
But Lord You know that I cannot go,
BABA You know, I just don't want to go,
Until all men are free
I'll find You only in your work
For Lord now I see, You want me to be your servant
BABA I know, You want me to go into the world
I just won't feed that urge that urge, that makes me
want to merge anymore.....
So take me with You BABA across the universe
I'll dance your dance forever praising You with song
and verse
Until all men are free.
I'll find You only in your work.....
BABA I know, You want me to go into the world...

- Goatamii

(excerpt taken from a letter of Subhas Chandra Bose to his mother)

"....Alas! What have we come to! What has our religion come to! Mother, when you think of such things, do you not become restless? Does not your heart cry out in pain?

Will the condition of our country continue to go from bad to worse - will not any son of Mother India in distress, in total disregard of his selfish interests, dedicate his whole life to the cause of the Mother?

Mother, how much longer shall we sleep? How much longer shall we go on playing with non-essentials? Shall we continue to turn a deaf ear to the wailings of our nation? Our ancient religion is suffering the pangs of near death - does that not stir our hearts?

How long can one sit with folded arms and watch this state of our country and religion? One cannot wait any more - one cannot sleep any more, we must now shake off our stupor and lethargy and plunge into action. But alas! How many selfless sons of the Mother are prepared, in this selfish age, to completely give up their personal interests and take the plunge for the Mother? Mother, is this son of yours yet ready?

We have attained human life after as many as eighty-four cycles of existence, we have intelligence, conscience, soul etc. But, in spite of having all these, if we remain satisfied like animals with mere eating and sleeping, if we remain slaves of the senses, if we remain occupied only with ourselves and like animals lead amoral lives, then, what is the meaning of our being born humans? A life in the service of others is the only one worth living. Mother, do you know why I am writing all this to you? To whom else can I talk? Who will listen to me? Who else will take all this seriously? Those, whose lives are motivated only by selfish considerations, cannot afford to think on such lines - will not think on such lines lest their self-interest be impaired. But, a Mother's life is not motivated by selfish considerations. Her life is dedicated to her children - to the country. If you read the history of India, you will see that so many mothers have lived for the sake of Mother India and have, when the need arose, sacrificed their lives for her. Think of Ahalya Bai, Meera Bai, Durga Bati - there are so many - I cannot remember all their names. We are reared on mother's milk - therefore, nothing can be more educative and elevating than what instruction and guidance we get from the mother.

If the mother tells her child 'Be satisfied with yourself', what can one say? The child must then be the unfortunate one. And you must take it that in this sinful age, good men will never appear. You have to presume that nothing is left of India's heritage! And there is no hope for the future! Nothing is left then but remorse! If that be so, if no hope is left of a recovery - if all that one can do is to sit and watch this degradation and misery, then, what is all this trouble about? If I cannot achieve anything more in this life, why live?

I pray I may continue all my life in the service of others.....

yours ever affectionately

Subhas Chandra Bose

Uttarpara Speech



When I was arrested and hurried to the Lal Bazar hajat I was shaken in faith for a while, for I could not look into the heart of His intention. Therefore I faltered for a moment and cried out in my heart to Him, "What is this that has happened to me ? I believed that I had a mission to work for the people of my country and until that work was done, I should have Thy protection. Why then am I here and on such a charge?" A day passed and a second day and a third, when a voice came to me from within, "Wait and see." Then I grew calm and waited, I was taken from Lal Bazar to Alipore and was placed for one month in a solitary cell apart from men. There I waited day and night for the voice of God within me, to know what He had to say to me, to learn what I had to do. In this seclusion the earliest realisation, the first lesson came to me. I remembered then that a month or more before my arrest, a call had come to me to put aside all activity, to go into seclusion and to look into myself, so that I might enter into closer communion with Him. I was weak and could not accept the call. My work was very dear to me and in the pride of my heart I thought that unless I was there, it would suffer or even fail and cease; therefore I would not leave it. It seemed to me that He spoke to me again and said, "The bonds you had not strength to break, I have broken for you, because it is not my will nor was it ever my intention that that should continue. I have had another thing for you to do and it is for that I have brought you here to teach you what you could not learn for yourself and to train you for my work." Then He placed the Gita in my hands. His strength entered into me and I was able to do the sadhana of the Gita. I was not only to understand intellectually but to realise what Sri Krishna demanded of Arjuna and what He demands of those who aspire to do His work, to be free from repulsion and desire, to do work for Him without the demand for fruit, to renounce self-will

and become a passive and faithful instrument in His hands, to have an equal heart for high and low, friend and opponent, success and failure, yet not to do His work negligently. I realised what the Hindu religion meant. We speak often of the Hindu religion, of the Sanatana Dharma, but few of us really know what that religion is. Other religions are preponderatingly religions of faith and profession but the Sanatana Dharma is life itself, it is a thing that has not so much to be believed as lived. This is the Dharma that for the salvation of humanity was cherished in the seclusion of this peninsula from of old. It is to give this religion that India is rising. She does not rise as other countries do, for self or when she is strong, to trample on the weak. She is rising to shed the eternal light entrusted to her over the world.

Therefore this was the next thing He pointed out to me, - He made me realise the central truth of the Hindu religion. He turned the hearts of my jailors to me and they spoke to the Englishman in charge of the jail, "He is suffering in his confinement; let him at least walk outside his cell for half an hour in the morning and in the evening." So it was arranged, and it was while I was walking that His strength again entered into me. I looked at the jail that secluded me from men and it was no longer by its high walls that I was imprisoned; no, it was Vasudeva who surrounded me. I walked under the branches of the tree in front of my cell but it was not the tree, I knew it was Vasudeva, it was Sri Krishna whom I saw standing there and holding over me his shade. I looked at the bars of my cell, the very grating that did duty for a door and again I saw Vasudeva. It was Narayana who was guarding and standing sentry over me. Or I lay on the coarse blankets that were given me for a couch and felt the arms of Sri Krishna around me, the arms of my Friend and Lover. This

Shrii Aurobindo

was the first use of the deeper vision He gave me. I looked at the prisoners in the jail, the thieves, the murderers, the swindlers, and as I looked at them I saw Vasudeva, it was Narayana whom I found in these darkened souls and misused bodies. Amongst these thieves and dacoits there were many who put me to shame by their sympathy, their kindness, the humanity triumphant over such adverse circumstances. One I saw among them especially, who seemed to me a saint, a peasant of my nation who did not know how to read and write, an alleged dacoit sentenced to ten years' rigorous imprisonment, one of those whom we look down upon in our Pharisaical pride of class as chhota-lok. Once more He spoke to me and said, "Behold the people among whom I have sent you to do a little of my work. This is the nature of the nation I am raising up and the reason why I raise them."

When the case opened in the lower court and we were brought before the Magistrate I was followed by the same insight. He said to me, "When you were cast into jail, did not your heart fail and did you not cry out to me, where is Thy protection? Look now at the Magistrate, look now at the Prosecuting Counsel." I looked and it was not the Magistrate whom I saw, it was Vasudeva, it was Narayana who was sitting there on the bench. I looked at the Prosecuting Counsel and it was not the Counsel for the prosecution that I saw; it was Sri Krishna who sat there, it was my Lover and Friend who sat there and smiled. "Now do you fear?" He said, "I am in all men and I overrule their actions and their words. My protection is still with you and you shall not fear. This case which is brought against you, leave it in my hand. It is not for you. It was not for the trial that I brought you here but for something else. The case itself is only a means for my work and nothing more." Afterwards when the trial opened in the Sessions Court,

I began to write many instructions for my Counsel as to what was false in the evidence against me and on what points the witnesses might be cross-examined. Then something happened which I had not expected. Arrangements which had been made for my defence were suddenly changed and another Counsel stood there to defend me. He came unexpectedly, - a friend of mine, but I did not know he was coming. You have all heard the name of the man who put away from him all other thoughts and abandoned all his practice, who sat up half the night day after day for months and broke his health to save me, - Srijut Chittaranjan Das. When I saw him, I was satisfied, but I still thought it necessary to write instructions. Then all that was put from me and I had the message from within, "This is the man who will save you from the snares put around your feet. Put aside those papers. It is not you who will instruct him. I will instruct him". Therefore whatever clouds may come, whatever dangers and sufferings, whatever difficulties, whatever impossibilities, there is nothing impossible, nothing difficult. I am in the nation and its uprising and I am Vasudeva, I am Narayana, and what I will, shall be, not what others will. What I choose to bring about, no human power can stay."

When I approached God at that time, I hardly had a living faith in Him. The agnostic was in me, the atheist was in me, the sceptic was in me and I was not absolutely sure that there was a God at all. I did not feel His presence. Yet something drew me to the truth of the Vedas, the truth of the Gita, the truth of the Hindu religion. I felt there must be a mighty truth somewhere in this Yoga, a mighty truth in this religion based on the Vedanta. So when I turned to the Yoga and resolved to practise it and find out if my idea

was right, I did it in this spirit and with this prayer to Him, "If Thou art, then Thou knowest my heart. Thou knowest that I do not ask for Mukti, I do not ask for anything which others ask for. I ask only for strength to uplift this nation, I ask only to be allowed to live and work for this people whom I love and to whom I pray that I may devote my life." I strove long for the realisation of Yoga and at last to some extent I had it, but in what I most desired I was not satisfied. Then in the seclusion of the jail, of the solitary cell I asked for it again. I said, "Give me Thy Adesh. I do not know what work to do or how to do it. Give me a message." In the communion of Yoga two messages came. The first message said, "I have given you a work and it is to help to uplift this nation. Before long the time will come when you will have to go out of jail; for it is not my will that this time either you should be convicted or that you should pass the time, as others have to do, in suffering for their country. I have called you to work, and that is the Adesh for which you have asked. I give you the Adesh to go forth and do my work." The second message came and it said, "Something has been shown to you in this year of seclusion, something about which you had your doubts and it is the truth of the Hindu religion. It is this religion that I am raising up before the world, it is this that I have per-

fectured and developed through the Rishis, saints and Avatars, and now it is going forth to do my work among the nations. I am raising up this nation to send forth my word. This is the Sanatana Dharma, this is the eternal religion which you did not really know before, but which I have now revealed to you. The agnostic and the sceptic in you have been answered, for I have given you proofs within and without you, physical and subjective, which have satisfied you. When you go forth, speak to your nation always this word, that it is for the Sanatana Dharma that they arise, it is for the world and not for themselves that they arise.

I am giving them freedom for the service of the world. When therefore it is said that India shall rise, it is the Sanatana Dharma that shall rise. When it is said that India shall be great. When it is said that India shall expand and extend herself, it is the Sanatana Dharma that shall expand and extend itself over the world. It is for the Dharma and by the Dharma that India exists. To magnify the religion means to magnify the country. I have shown you that I am everywhere and in all men and in all things, that I am in this movement and I am not only working in those who are striving for the country but I am working also in those who oppose them and stand in their path. I am working in everybody and whatever men may think or do, they can do nothing but help on my purpose.

Sing the Song of Everlasting Life

Rabindranath Tagore

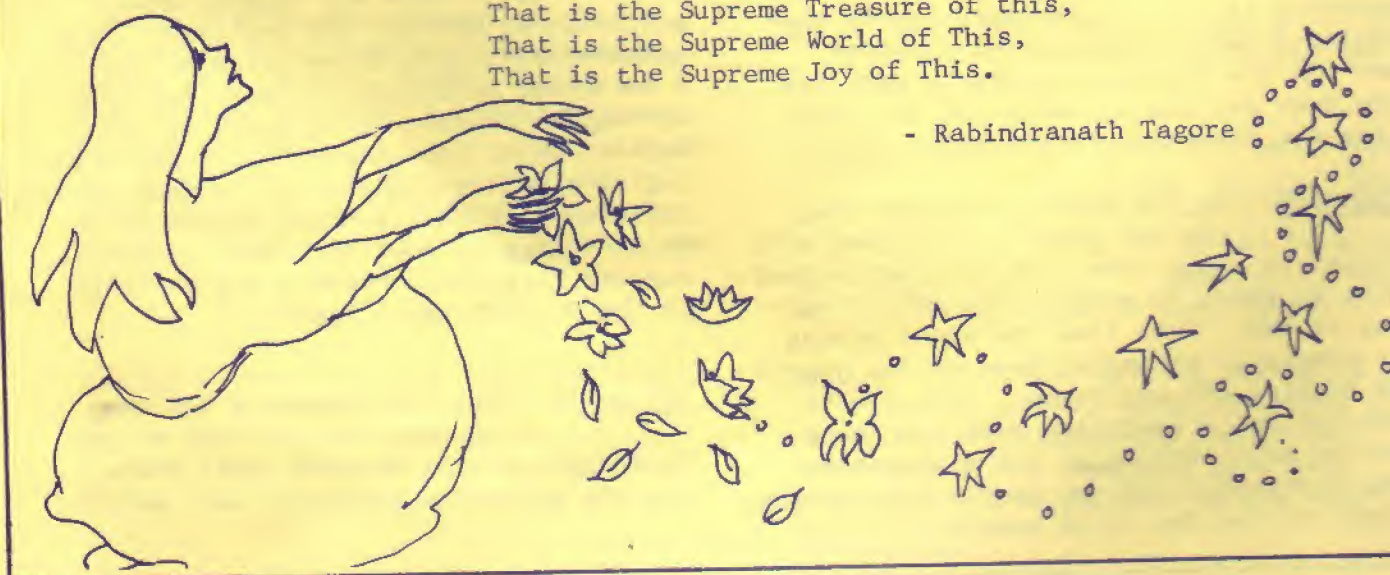
The history of the earth is the history of earthquakes and floods and volcanic fires, and yet, through it all, it is the history of the green fields and bubbling streams, of beauty and of prolific life. The spiritual world, which is being built of man's life and that of God, will pass its infancy of helpless falls and bruises, and one day will stand firm in its vigour of youth, glad in its own beauty and freedom of movement.

Our greatest hope is in this, that suffering is there. It is the language of imperfection. Its very utterance carries in it the trust in the perfect, like the baby's cry which would be dumb, if it had no faith in the mother. This suffering has driven man with his prayer to knock at the gate of the infinite in him, the divine, thus revealing his deepest instinct, his unreasoning faith in the reality of the ideal, - the faith shown in the readiness for death, in the renunciation of all that belongs to the self. God's life flowing in its outpour of self-giving has touched man's life which is also abroad in its career of freedom. When the discord rings out man cries, - 'Asato ma sad gamaya' - 'Help me to pass through the unreal to the real.' It is the surrender of his self to be tuned for the music of the soul. This surrender is waited for, because the spiritual harmony cannot be effected except through freedom. Therefore man's willing surrender to the infinite is the commencement of the union. Only then can God's love fully act upon man's soul through the medium of freedom. This surrender is our soul's free choice of its life of cooperation with God, - cooperation in the work of the perfect moulding of the world of law into the world of love.

In the history of man moments have come when we have heard the music of God's life touching man's life in perfect harmony. We have known the fulfilment of man's personality in gaining God's nature for itself, in utter self-giving out of abundance of love. Men have been born in this world of nature, with our human limitations and appetites, and yet proved that they breathed in the world of spirit, that the highest reality was the freedom of personality in the perfect union of love. They freed themselves pure from all selfish desires, from all narrowness of race and nationality, from the fear of man and the bondage of creeds and conventions. They became one with their God in the free active life of the infinite, in their unlimited abundance of renunciation. They suffered and loved. They received in their breasts the hurts of the evil of the world and proved that the life of the spirit was immortal. Great kingdoms change their shapes and vanish like clouds, institutions fade in the air like dreams, nations play their parts and disappear in obscurity, but these individuals carry in themselves the deathless life of all humanity. Their ceaseless life flows like a river of a mighty volume of flood, through the green fields and deserts, through the long dark caverns of oblivion into the dancing joy of the sunlight, bringing water of life to the door of multitudes of men through endless years, healing and allaying thirst and cleansing the impurities of the daily dust, and singing, with living voice, through the noise of the markets the song of the everlasting life, the song which runs thus:

That is the Supreme Path of This,
That is the Supreme Treasure of this,
That is the Supreme World of This,
That is the Supreme Joy of This.

- Rabindranath Tagore



Sectorial Report

1. REVIEW: Units throughout the sector have been gaining strength this month. Some with speed, others more slowly, but building on progress already made. Pracar effort has been well maintained; and there is now a general movement to increase structural solidarity.

ADELAIDE: Now, after a long period of quietness, has come growth. Dada Kashyapaji visited the unit briefly, giving two talks, attended by 20 and 50 people. Before leaving he initiated 12 new margiis. The LFT will be leaving his employment in order to work and maintain this progress. There is good potential for useful service through the Environmental Information Centre, and the Learning Exchange.

BRISBANE: Much pracar was done this fortnight. A stall was manned at Griffeth Uni during orientation week. Didi Nanditaji gave several talks, one given to Spiritual Forum was attended by 50 people. Public sadhana was done in the City square, and a table was set up for International Women's Day. Visits to a Home for Handicapped children have been arranged.

CANBERRA: The LFT has spent much time doing pracar at the University, finding that DDC in the student Halls of Residence is very successful. He is also running a weekly show called 'Crimson Dawn' on the University Radio. Work has been done setting up talks etc and preparing for Australia '75 festival.

MELBOURNE: On the morning of 23rd Feb, the new jagrti was opened with Kiirtan in every room. DC has been attended by at least 10 margiis but OSC attendance is bad. Much time was spent moving in, cleaning, arranging payment for jagrti and looking for employment. Plans were made for Uni orientation week and registration as a charity is being arranged. Dada Kashyapaji arrived on the 7th, giving a talk at the Uni to 10 people.

HOBART: For this unit a severe blow came to them when the building that the bookshop, "Bliss Bros", was in, was gutted by fire around the middle of the month, all the stock was lost. Much pracar was done especially in the form of street theatre, handing out leaflets and talks. Two margiis are taking Red Cross training, and the men's night shelter was visited.

PERTH: This time has been full of activity, with much progress. Pracar has been centered round Dada Kashyapaji's visit; he gave several talks, and a Retreat was held attended by many people. Apart from intensive work being done with 'Atman Independant' school, a land deal is being finalised. The Land has been offered with much other help to get it running. Up to 500 acres of best market gardening land, as much as can be managed at a time. Several brothers and sisters are moving out there and is starting to become established. A series of talks have been arranged at a maximum security prison, and a meditation society is being set up at the Uni. Leafletting was done at the Women's rally and DAWN meets regularly with 5 sisters and their 12 children.

SYDNEY: DC has a regular attendance of 30. There are regular group meditations, OSC and WWD meetings. Didi Mahashvetajii gave three talks at the 3 Unis, and at Sunrise School, setting up regular classes to be taken by LFTs. Dadhici Divas was celebrated in the morning by a public protest in the main square, followed by 6 hour kiirtan and DC at which 9 Margiis took the Oath. There is regular First-aid training and meetings of the 3 AMURT squad leaders.

AUCKLAND: Dada Sumitanandaji has been staying here for most of the fortnight, giving several talks and a one day seminar attended by many people.

DUNEDIN: The new LFT has been working both in Christchurch and Dunedin. There is no jagrti, so he is staying with a Margii, and looking for a full or part time job. He has been doing much pracar, arranging for Dada Sumitanandaji's forthcoming visit.

WELLINGTON: A new unit is being formed here. There is no jagrti yet, and the LFT, Giriishji is looking for employment. Dada Sumitanandaji had spent some time here giving talks and contacting officials about BABA's case.

PORT MORESBY: The unit is progressing steadily.

SUVA: Dada Dharmapalaji and Dinkarji have moved into a one room house in Votualevu village in the Nadi-Lautoka area. They have both contacted Fijian fever called Dengue, but have still been able to work. A jagrti is being looked for, and many interested people contacted. Leaflets were printed for a talk given to 20 people, and weekly OSC's have been arranged. Another talk attended by 30, was given at Votualevu Hindu temple where Dadaji suggested the construction of a multi religious centre. Dadhici Divas was celebrated by 3 hour kiirtan, attended by many people, and a lot of children. First DC was held and DDC done twice.

ANANDAPALLI: It is the end of the fruit season. Picking, cultivating and marketing continues. Plans for building and renovation are going ahead. Also for the construction of a weir and piping water to the resevoir. The orchards are being weaned from chemical sprays to organic methods. Ideas for approaching the local Stanthorpe community are crystalizing, and a TV presentation of AM from Brisbane has helped to focus attention on Anandapalli. Seven visiting people were given universal mantra.

NELSON: Intensive work was done this fortnight finding finance to buy a Health food shop; stocktaking, cleaning and then opening the shop to the public. The shop is being run by a margii couple.

STRUCTURAL SOLIDARITY: Within all units there is improvement. There is a general move to involve new margiis in service and pracar projects to prevent stagnation and drift. Some units are looking outwards now and becoming more involved with the local community.

P.O.: This is established and working in Nelson, Hobart, Perth, Brisbane, S.O. and Anandapalli. In Sydney and Auckland positions are being allocated. For the smaller units not applicable.

16 POINTS: Most workers are trying hard to follow them. New Margiis are being taught.

W.T.: 12 brothers and 3 sisters wish to do training. There are about 8 other possibles.

G.A.E.A.:

- (1) Settlement outside court of case against LTC landlady over non-payment of bond.
- (2) Dada's Sumitanandaji, Dharmapalaji and Kashyapaji all obtained extensions for their visas.
- (3) Melbourne - there has been a large reduction in the jagrti rent, following the discovery that the landlady was charging too much. The jagrti is due for demolition in 6-12 months.

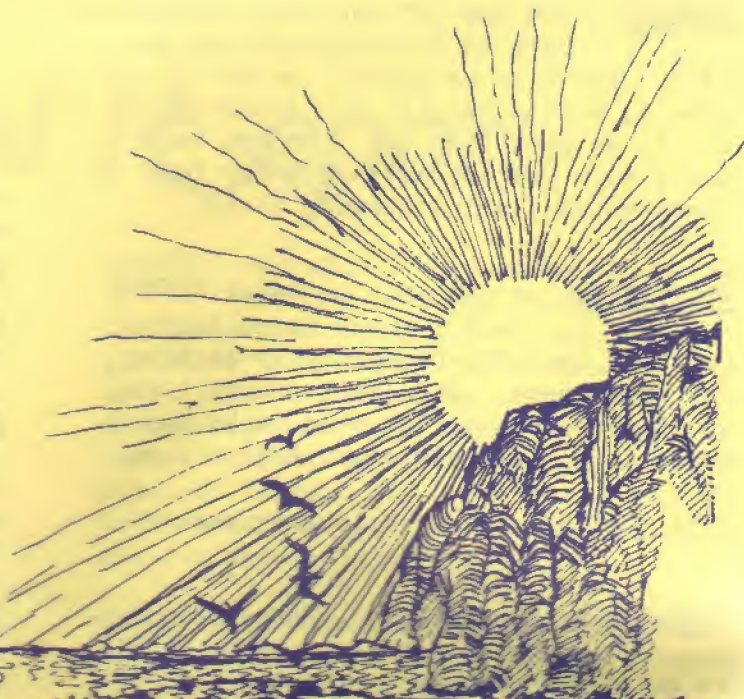
PP: Shakti printing press is still out of order, necessary printing has been done using another press.

JAGRTI CONST: Melbourne has moved into a new larger jagrti. Wellington, Dunedin and Suva have no jagrti's yet. Work continues on building and renovation at Anandapalli, and is expected to begin on land being acquired near Perth.

AMURT: First Aid Training continues in most units, teams in Sydney and Melbourne are organising themselves. Amurt badges for uniforms have been printed and samples sent to the Amurt Sec.

The sun
 grows full
 and spills over --
 Flooding the sky,
 the sea.
 I look from the beach
 and
 can only wonder.
 The silky sand cold
 beneath me;
 The sun red yellow
 through my eyelids;
 And,
 The silence broken
 only by the breaking
 waves.

- Stephen (15)



Tonight I muse under a sky
 Flaming with light and iridescence,
 God blazing a picture to sear the soul,
 Fleeting colour too bright to flow;
 To catch the breath, to gaze in awe.

Great clouds fleeing towards sun-blue glow,
 Trailing after thoughts of combed delight,
 Proud, sweet, young;
 Then fading to grey majesty.
 And suddenly -- the Long Night.

Beneath, commercial frenzy and the roar of horns
 And Christmas carols moaning endlessly.

Despite all that the Child of Love is come
 And waits far off with patience to be born
 In hearts too rich of all but grace.
 He grows, and as a Man, waits to be heard
 In hearts made hard by love of self.

His iridescence glows in our dim lives
 To bring the Joy of hearts
 set brilliantly alight.

And He sends to us in preparation
 The Christ Child born each year
 in sweet delight.....

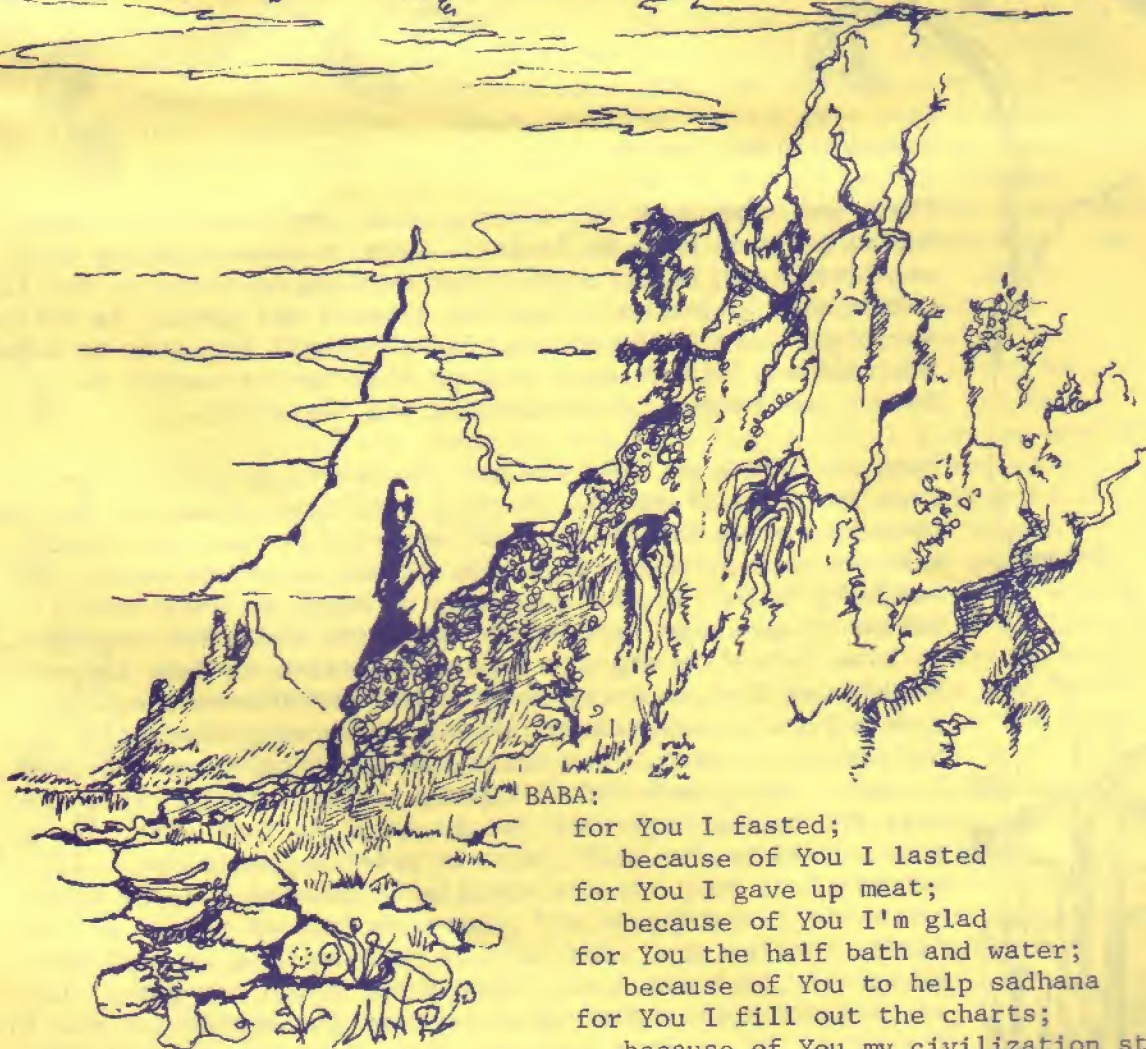
- Leo





In a quiet room I sit
Thinking of a wonderful land
where minds are free of desire,
and troubled thoughts are cast away.
The Lord is higher
Than judges who judge
or rulers who rule;
And peaceful are the minds at rest
Thinking of the Lord,
The Lord who is blest.
In another land we must break the sword
Of fear, of anger, malice, greed
That pierces the heart,
The heart that bleeds.
The sword is broken,
The wound is healed;
At last He may stand revealed,
The greatest Son,
The infinite One.

- Kathy (12)



BABA:

for You I fasted;
because of You I lasted
for You I gave up meat;
because of You I'm glad
for You the half bath and water;
because of You to help sadhana
for You I fill out the charts;
because of You my civilization starts
and tonight, just for You, i was able
to gently push a huntsman spider out
of the door, and called it BABA. BABA.

- alice (growing longer)



©SMIC ©RESPONDENCE

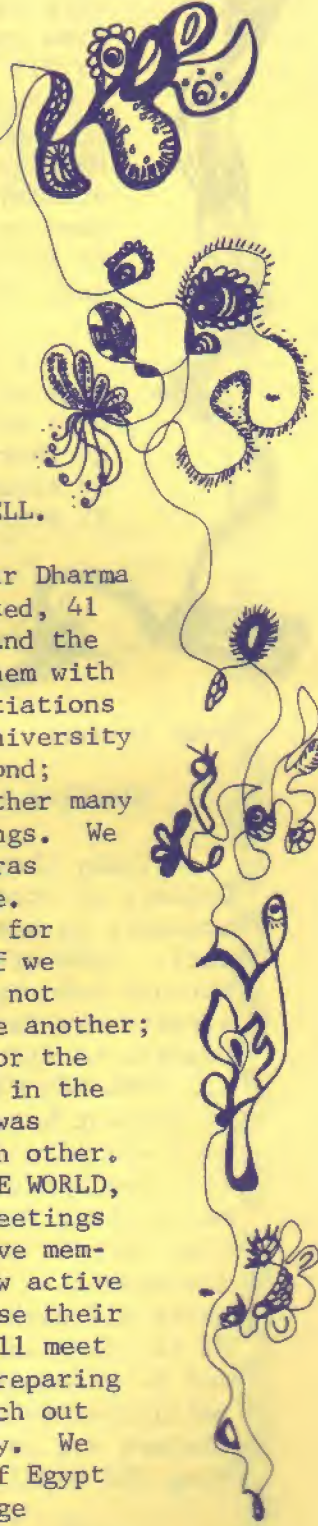
Namaskar dear Sister,

Thank you very much for sharing your experiences in Sydney Sector with us here in Israel. Only by communicating with each other can we strengthen our feeling of unity in the big cosmic family and work together towards our goal. As office-secretary here in Jerusalem, Didi Shivanii asked me to answer your letter. It is good to hear that the situation in the Sector has become so benefitting and inspiring.

Here in Israel we have now had our jagrti or ashram Ananda Tara for about a month. It is a beautiful place and the work here is coming out good. Last week-end we had our first retreat with group meditations, lectures and workshop. It was very nice. In the beginning of March we will have a bazaar to get some money for the jagrti and other expenses. We also intend to start a food-cooperative as fast as possible. Besides we have lectures once a week and Dharma Cakra once a week here in Jerusalem. We also have many relaxation & Meditation classes. New units are being built up all over Israel. Every week Didi is going to Tel Aviv to visit the unit there, and next week she is going on tour north for a week. Besides, we will start to print a newsletter. It is important to keep the new margiis orientated all the time about what is going on and make them feel as a part of the family that we are. For only by working hand in hand can we be able to build a new Society and reach our goal. Let us always remember that we are one in the spirit and one in the Lord. May a long time sun shine upon you and all love surround you. I send you our best wishes and warm Namaskars. In HIS Name,

Your Sister

Puspa



Dear Brother,

NAMASKAR AND BY HIS LOVING GRACE I HOPE YOU ARE WELL.

The work here is progressing rapidly. We have four Dharma Cakras regularly every week in which, out of 83 initiated, 41 attend. 7 have received lista mantra, 13 Nama mantra and the rest BABA NAM KEVALAM mantra. BABA has been gracing them with nice experiences. Apart from the 83, we gave mass initiations to places where we had lectured on like the American University to about 74 on the first attendance, and 63 on the second; Diplomatic Institute to about 35; YMCA about 24 and other many small places where we had table talks or house gatherings. We have leading personalities attending weekly Dharma Cakras who we can rely on to spread AM through their influence. Through them we meet Pope Shenoda of the Coptic Church for the whole world. He was very pleased and he told us if we have visa trouble, he will take care of it; if we are not satisfied at the place we are residing, he will provide another; if we need a place for retreat, he will provide. So for the summer retreat we plan to use one of their monasteries in the desert. We also met one of their muslim saint and he was very, very pleased that after our talk we embraced each other. One thought came during that time "SPIRITUALISTS OF THE WORLD, UNITE FOR THE LORD HAS COME". We also went to Sufis meetings and they are also very, very pleased. All of the active members of Self Realization Fellowship (Yogananda) are now active Ananda Margiis. Theosophical Society are letting us use their place which is in the very centre of town. We soon will meet the head of the Islamic Sect because the Margiis are preparing for it. An ex-sultan of Yemem presented us a wristwatch out of gratitude and he also attends Dharma Cakra regularly. We have addressed the anniversary of the National Poets of Egypt as their Guest speaker. The margii doctors will arrange lectures at their universities and hospitals in which one will have an attendance of not less than 60 doctors, not counting the nurses. ANANDA MARGA is HERE.

We have so far formed 3 committees - mass communication, public relations, and social service. Mass Communication Committee will be in charge of the propagation concerned in printed materials, etc. Public Relations will be in charge of the propagation concerning meeting important people, arrange lectures at Universities, clubs, etc. Social Ser-

vice is incharge of all relief work. We have set main objectives and with proper coordination we will achieve it - ONLY BY HIS BLESSED GRACE.

4 young margiis are planning to become W.T. but they will have to be ideologically strong first. Due to the 1 day-a-week holiday of the people here we could not yet set up successful seminar or retreat till their four months summer holidays. So before the summer, ANANDA MARGA will be a household word and, of course, BABA NAM KEVALAM.

A margii named Tapeswar will set up a unit in Port Said (one of the biggest's city's of Egypt). We are arranging lectures and so on there so that when a W.T. comes here, we could go there and spread. We are also invited by margiis to go to Alexandria and spread and we have places to stay. SOON - BY HIS GRACE.

Ac. Nikhil Brc.

Dear sister,

NAMASKAR to you and all HIS children

Today they are having the SARASVATI PUJA in the streets ... she is the Goddess of students. Each street has a colourful puja tent or two where the students go and burn incense and offer flowers & sweets (which they afterwards eat). Most of the puja tents have been issuing forth very festive-type music through loud speakers since early this morning...it's quite a trip. The streets are fascinating anyway ... so many different types of people, from beggars to rich men, kids running everywhere, cows, goats, taxis, rickshaws ... BABA NAM KEVALAM. The sisters' house is about 5 mins walk from the office. At present Karmni (an incredible Indian Margii who looks after the house and does odd jobs around the office, Vanii (Ac. Brc.), Krsna (Ac. Brc. as of yesterday) and myself are there - Krsna is leaving tomorrow for Delhi and then for her posting in Canada -- three other sisters just left Ac. Giita and Ac Malati (for Nairobi and Cairo respectively) and Ac. Amita (another Indian sister) for Madras -- it was such a privilege to meet them all, enjoy their satsang.... we're all such small children, sometimes it is hard for me to believe that HE is using us to establish HIS Mission. One day Karmni took Kusuma and i out to a school run by some sister WTs - there are 6 orphans staying at that particular school & about 6 of the village children come in daily. The Sisters are so strong, though, and it was such an inspiration to see them working JAI BABA!

Dada Jagadiishvarananda came back from Patna last night - he'd met with BABA and BABA told him that when there were newsletters coming out from each area HE would come out of jail. (HE did not specify if HE meant each area in Delhi sector or in all sectors, but Dadaji seemed to think it was only Delhi sector...) HE also said (something like) 'My son, you know the Russian author, Solzhenitsyn was tortured and the whole world came to know about it. Do you think that the tortures being inflicted on us are any less?' HE said that the whole world should know of the tortures being inflicted on us. HE said that the report of the non official inquiry of the Chakarabarty Commission should be made known in every corner of the earth. This year everyone must know of HIM -- JAI BABA

BABA'S BUSINESS

RAWA TAPES

Now available from Sectorial Office are the RAWA tapes @ \$2.50 each plus 25% mailing costs for Airmail or 15% surface mail. All cheques should be made out to Ananda Marga.

WORKERS NEEDED: for Sectorial Office.

- 2 experienced typists
- A printer experienced with offset machines

AVAILABLE FROM PUBLICATIONS DEPARTMENT

Limited numbers of BABA's books:-

Subhasita Samgraha Parts I,II,IV	.80¢ per copy
Human Society Parts I,II	.80¢ " "
Idea and Ideology	.80¢
Problem of the Day	.50¢
To the Patriot	.20¢
Ananda Sutram	.50¢
Abhimata	.80¢
Ananda Marga (Elementary Philosophy)	.80¢
A Guide to Human Conduct	.20¢

-- of \$ 7.80 for one complete set

Also available:-

Prout -- What it stands for	.50¢
Spiritual Practices	.20¢
BABA Songs	.20¢

All orders should be pre-paid, including postage (air mail 25%, surface mail 15%) with cheques or postal orders made out to "Ananda Marga".

Addresses

WORLD HEADQUARTERS

Ananda Marga Pracaraka Samgha
6A Panditia Road,
Calcutta 29,
India

SYDNEY SECTOR HEADQUARTERS

Ananda Marga,
209 Walker St.,
North Sydney,
N.S.W. 2060.
Australia.
Ph. 929 2802 (STD 02)

ACARYAS FOR SYDNEY SECTOR

Sectorial Secretary

C/- Wellington Regional Office

Sectorial Office Secretary
Ac. Abhiik Kumara Brc.
C/- Sectorial Office

Ac. Dharmapala Brc.
C/- Suva Regional Office

Ac. Kashyapa Brc.
C/- Melbourne Regional Office

Brcii Mahashveta Ac.
C/- Sydney Regional Office

SECTORIAL BOARD MEMBERS

Sectorial Assistant

c/- Sectorial Office

Dharma Pracar Secretary
Anasuya
c/- Sectorial Office

ERAWS Secretary
c/- Sectorial Office

Finance Secretary
Paritosa
c/- Sectorial Office

SPECIAL PROJECTS

ANANDAPALLI
Pankina PROUT Community
Box 3
Severnlea P.O.
Queensland 4351
Ph. 207 Severnlea.

Sunrise Community School
1 Perentie Rd.,
Belrose, SYDNEY
N.S.W. 2085
Ph. 452 2643

SYDNEY REGION

Regional H.Q.

Ananda Marga,
90 Kurraba Rd.,
Neutral Bay, SYDNEY
N.S.W. 2060.
Ph. 908 1710 (STD 02)

LFT Training Centre,
Brcii Mahashveta Ac.
344 Pennant Hills Rd,
Carlingford, N.S.W. 2118.

Ananda Marga,
12 Owen Crescent,
Lyneham, CANBERRA
A.C.T. 2602
Ph: 437278

BRISBANE REGION

Regional H.Q.

Ananda Marga,
52 Princess Street,
Taringa, BRISBANE
Queensland.

MELBOURNE REGION

Regional H.Q.,
Ananda Marga,
22 Barkly Street,
St. Kilda, MELBOURNE
Victoria, 3182.

Ananda Marga,
41 Jordan Hill Rd.,
North Hobart,
Tasmania 7000.
Ph: 345 513 (STD 002)

Ananda Marga,
12 Torrens St.,
College Park, ADELAIDE
South Australia 5069.
Ph: 42 1637 (STD 08)

PERTH REGION

Regional H.Q.

Ananda Marga,
7 St. Leonards Ave.,
Leederville, PERTH
Western Australia 6007.
Ph: 81 5550 (STD 092)

WELLINGTON REGION

Regional H.Q.

Ananda Marga,
56 Queens Rd.,
NELSON, N.Z.
Ph. 87 554

Ananda Marga,
27 Bellevue Rd.,
Mt. Eden, AUCKLAND
New Zealand.
Ph: 601 - 438

Ananda Marga,
437 Worcester St.,
Christchurch
Ph: 895 153

Jaideva
c/- 241 Stuart St.,
Dunedin
New Zealand

Giirish,
c/- Flat 3C
144 Ohiro Rd.,
Brooklyn,
Wellington,
New Zealand.

PORT MORESBY REGION

Ananda Marga,
Swallow Place,
Waigani, PORT MORESBY
Papua New Guinea
Ph: 56299

Mailing Address:
Box 4877,
University P.O.
PORT MORESBY
Papua New Guinea

SUVA REGION

Ananda Marga
c/- Ambedkar P.O.,
Box 348,
Nadi, Fiji.

NEW YORK SECTOR H.Q.

Sectorial Secretary
Ac. Yatiishvarananda Av.
854 Pearl St.,
Denver, Co. 80203 U.S.A.
Ph. 303-623-6602

EAST CANADA REGION

94 Rectory St.,
London, Ontario
CANADA

WEST CANADA REGION

669E 21st Ave
Vancouver B.C.
CANADA V5V 1R8
Ph. 876 46 56

MEXICO REGION

Vishva Bandhu
Bahai de Sta,
Barbara 183-2
Col Anahuac
MEXICO 17, D.F.
Ph. 905-250-0555

WEST INDIES REGION

22 Lady Musgrave Rd.,
Kingston 5,
JAMAICA
Ph. 924 5258

BERLIN SECTOR H.Q.

Sectorial Secretary
Ac. Karunananda Av.
1 Berlin 12
Herderstrasse 1
WEST GERMANY
Ph. 030-312-42-56

VIDYASAGAR - Ananda Marga European HONG KONG SECTOR H.Q.
Training Centre

Brcii Anamika Ac.,
3341 Timmern
Berlinerstr. 15,
West Germany

FRANKFURT REGION

Acarya Yajinavalkya Brc.,
6 Brankfurt 61 (Fechenheim)
Meersburgerstr. 15,
Tel. 0611/411 348

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75006 Paris
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Herman van Eeelen
Krammerstraat
Amsterdam 2
HOLLAND
Ph. 72 4416

SWITZERLAND REGION

Prabha (Erica Moser)
CH-8047 Zurich
Laufebackweg 9
SWITZERLAND
Ph. 01-338647

Ananda Marga
c/- Gargi Krutze
Via Valsolda 129 int 45
00141 Rome
ITALY
Ph: 892-6542

Sectorial Secretary
Ac. Rameshananda Av.,
P.O. Box 237,
HONG KONG
Ph: 458-508

TOKYO REGION

1-25 Dai Nichi Dori
1-chome no. 2
Fukiaiku. Kobe 651
JAPAN
Ph: 078-241-0244

TAIPEI REGION

Ananda Marga Mission
4th Floor
45 Roosevelt Rd.,
Section 3
Taipei, TAIWAN 107
Ph: 35-18-83

NAIROBI SECTOR

Ac. Laksmanananda Av.
Sectorial Secretary
Ac. Ananta Brc.,
c/- Hindu Council of Kenya,
A.M. Mission
P.O. 45702,
NAIROBI, Kenya.

MANILA SECTOR H.Q.

Sectorial Secretary
Ac. Advshananda Av.,
1354 Paz St.,
Paco, Manila
PHILIPPINES
Ph: 58 8650

Ananda Marga Yoga House,
2nd St, Happy Valley
V. Rama, Cebu City
Philippines
PHILIPPINES
Ph: 9-48-70

SINGAPORE REGION

Brcii Valaka Ac.,
493 - 41B Jalan Berembang,
Singapore 14,
Republic of Singapore.

GEORGE TOWN SECTOR

Sectorial Secretary,
Ayachucho 1416,
Florida, Buenos Aires
ARGENTINIA
Ph: 791-8282

BRAZILIA REGION

Rua Joao Manoel 633
Porto Alegre,
Brazil

Ananda Marga
c/- Amrta Devii
AV. Conselheiro Negias N-863
Apart. 88 - Santos, Brazil

Ananda Marga,
c/- Dr. Alfredo Riuas Villalva
Lomas Valentina Entre E.E.U.U.
Parapiti Asuncion,
Paraguay

Ananda Marga,
c/- Jiiivan Shrii
Calle Jose Maria Montero 2890,
Montevideo,
Uruguay

Units are established throughout the U.S.,
for further information contact the
New York Sectorial Office.

ARGENTINIA

Florida (Buenos Aires), Rosario,
Cordoba, Mendoza, Mar del Plata,
Bahia Blance, Tucuman, Olavarria,
La Plata

BRAZIL

Porto Alegre, Sao Paulo, Santos,
Rio de Janerio

ITALY

Milano, Rome, Florence, Verona, Como

WEST GERMANY

Berlin, Frankfurt, Bodensee Area,
Tubingen, Friedrichshafen, Koln,
Wiesbaden, Emmerich, Gottigen,
Munchen, Marburg, Bonn, Timern.

CAIRO SECTOR

Ac. Nikhiila Brc.
Hekmet El Kadema Lodge,
18 Emad El Din St.

Ananda Tara,
Mount of Olives,
Jerusalem, Israel.
POB 20687, Jerusalem.

Units around the world.

As it is impractical to list all addresses
of units around the world a list of places
where Ananda Marga is established is given
below. The addresses of these may found by
enquiring from the main addresses that are
listed in the previous section.

PLEASE NOTE

As many people refer to the Address section
of Pranam it is important that we are informed
of any mistakes or changes of address that have
occurred. Thankyou.

SWEDEN

Stockholm, Upplandsvaspy, Uppsala,
Zarna, Umea, Lulga

DENMARK

Copenhagen

UNITED KINGDOM

London, Hull, Liverpool, Newport,
Birmingham, South Wales, Yorkshire
Basingstoke, Leeds

FINLAND

Helinski, Lahderanta, Tampere, Vippula
Heinola

NORWAY

Oslo. Lillestrm, Nordbyhagaveien,
Landerranta, Lorenskig, Fsellhammer,
Bergen, Trondheim, Elverum, Jessheim,
Fredrikstad, Holland, Amsterdam,
Groningen, Volendam

I SAY ON OATH
in the name of Parama Brahma
and Marga Gurudeva
THAT I WILL NOT REST OR
THINK FOR MY OWN NEEDS
until we have
brought BABA out of JAIL

DESPITE ITS ADVENT ONTO THIS EARTH MANY THOUSANDS OF YEARS AGO, MANKIND IS NOT YET CAPABLE OF BUILDING A WELL-INTEGRATED AND UNIVERSAL HUMAN SOCIETY. THIS IS IN NO WAY INDICATIVE OF THE GLORY OF HUMAN INTELLECT AND ERUDITION. YOU, WHO HAVE UNDERSTOOD THE PREDICAMENT, REALISED THE URGENCY, SEEN THE NAKED DANCE OF EVIL AND HEARD THE HYPOCRITICAL AND RAUCOUS LAUGHTER OF THE DIVISIVE FORCES, SHOULD THROW YOURSELVES INTO THIS NOBLE TASK WITHOUT FURTHER DELAY. WHEN THE ENDS ARE JUST AND NOBLE, SUCCESS IS INEVITABLE.

SHRII SHRII ANANDAMURTI

1.1.75



